PHILOSOPHICAL UNDERSTANDING OF CULTURAL IDENTITY IN A GLOBALISED WORLD

COMPREENSÃO FILOSÓFICA DA IDENTIDADE CULTURAL EM UM MUNDO GLOBALIZADO

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Abstract: The spread of xenophobic ideologies, the "right turn" in politics, and the risks of global homogenisation of cultures all contribute to the relevance of the problem. Failure to understand the relationship between globalisation and cultural identities, as well as the potential points of conflict between them, can lead to outbreaks of xenophobia and racism in everyday and political life. The purpose of the study is to understand the impact of globalisation processes on contemporary cultural identities. The study uses a comprehensive approach, as well as a phenomenological method and conceptual and contextual analysis. Seven factors that influence the formation of cultural identity are identified. The impact of globalisation on these factors is analysed. It is demonstrated how, at the anthropological level, the harmonious interaction of cultural and globalised identities determines the possibility of individual beauty of a person, his or her practices and communicative events. This influence has both a positive and negative impact on metamodern society. National identities are being levelled, and the reaction to this is a manifestation of xenophobic sentiments. On the other hand, identity is becoming multicultural, which fills it with new meaning. In general, this study describes the dialectic of the national and transnational in the modern world and will be useful for philosophers, political scientists, sociologists, cultural studies, and psychologists who study the problem of identity and the consequences of globalisation.

Keywords: Cultural transformation. Global homogenisation. National identity. Socio-cultural context. Intercultural interaction.

Resumo: A disseminação de ideologias xenófobas, a "virada à direita" na política e os riscos de homogeneização global das culturas contribuem para a relevância do problema. A falta de compreensão da relação entre a globalização e as identidades culturais, bem como dos possíveis

pontos de conflito entre elas, pode levar a surtos de xenofobia e racismo na vida cotidiana e política. O objetivo do estudo é entender o impacto dos processos de globalização sobre as identidades culturais contemporâneas. O estudo usa uma abordagem abrangente, bem como um método fenomenológico e uma análise conceitual e contextual. São identificados sete fatores que influenciam a formação da identidade cultural. O impacto da globalização sobre esses fatores é analisado. É demonstrado como, no nível antropológico, a interação harmoniosa de identidades culturais e globalizadas determina a possibilidade de beleza individual de uma pessoa, suas práticas e eventos comunicativos. Essa influência tem um impacto tanto positivo quanto negativo na sociedade metamoderna. As identidades nacionais estão sendo niveladas, e a reação a isso é uma manifestação de sentimentos xenófobos. Por outro lado, a identidade está se tornando multicultural, o que lhe dá um novo significado. Em geral, este estudo descreve a dialética do nacional e do transnacional no mundo moderno e será útil para filósofos, cientistas políticos, sociólogos, estudos culturais e psicólogos que estudam o problema da identidade e as consequências da globalização.

Palavras-chave: Transformação cultural. Homogeneização global. Identidade nacional. Contexto sociocultural. Interação intercultural.

1.   Introduction

Cultural identity is the fragment of subjectivity filled with a specific cultural code and, at the same time, is aware of the culture to which it belongs. This culture shapes and determines both the cogito and the πρᾶξις of the individual (KRYLOVA, 2019, p. 10). Moreover, this topic was not problematised when the demarcation line between all world cultures was clear. However, when the interaction between representatives of different cultural groups reached such an intensity and density that it could no longer affect the masses, the problem's relevance increased rapidly. Initially, the trend of globalisation and the tendency to form and consolidate cultural identities coexisted peacefully with each other, and this was facilitated by the multi-vector nature of the modern world (MARUKHOVSKA-KARTUNOVA et al, 2024; MCKENZIE & JENSEN, 2024), since the late 10s of the 21st century, there has been an escalation of the conflict between these trends and the gradual destruction of this short-lived and fragile harmony.

This intensification is caused by globalisation processes, which directly result from modernity and the Enlightenment project. The infrastructure necessary for instant remote communication is emerging; the borders of countries are opening up; visa regimes are being simplified; access to information is becoming easier; people are becoming more mobile and, therefore, able to form intercultural ties. Under the influence of these processes, cultural identities are changing. The nature of these changes remains to be seen, as philosophers and cultural critics of our time have not yet provided a single systematic answer.

This issue is especially relevant now, in the 20s of the 21st century, when globalisation dynamics have become even more complex. On the one hand, all the same processes continue, and the speed of Internet development and its integration into everyday life has increased. On the other hand, the COVID-19 epidemic and the geopolitical tensions caused by the Russian military's armed attack on Ukraine seem to be turning a significant number of cultures back on themselves. Thus, the ideas of nationalism, isolationism, and anti-globalisation are beginning to spread. In these circumstances, it becomes even more important to understand what is happening to people's cultural identities in the current situation. If this understanding is not found, the consequences are threatening and include outbreaks of racism, propaganda of national hatred, and other forms of xenophobic ideologies, including "racism".

The main discussions that unfold around the concept of "cultural identity" in contemporary philosophy and cultural studies are related to the peculiarities of its formation in the conditions of digital society (CASTELLS, 2022; KASIYARNO & APRIYANTO, 2025; BARRON et al., 2023; HUANG, 2024). The impact of cultural identities on the political realities of countries and key trends in modern geopolitical and electoral dynamics in the world are also being actively studied (GOLEC DE ZAVALA, 2024; BIRU & AMENTIE, 2024). The relationship between cultural identity and democratic procedures, as well as their compatibility and cross-influences on each other, are studied (GABRIELSSON et al., 2025).

The purpose of the current study is to reveal the philosophical aspects of cultural identity in the context of globalisation and to analyse the main approaches to its understanding in contemporary philosophy and cultural studies.

Research questions:

1.   How does globalisation affect the formation and transformation of cultural identity?

2.   What philosophical concepts explain cultural identity in the context of a globalised world?

3.   What mechanisms for preserving cultural identity are proposed in the context of globalisation challenges?

Contemporary researchers talk a lot about the impact of globalisation on cultural identity as a certain holistic object. However, this deprives the study of the contextual dimension of cultural identity, which always depends on the context and is constantly transforming. Therefore, I see a gap in modern scientific works - a classification of factors that influence the formation of cultural identity and an understanding of its two-way relationship with the mental life of the individual and his or her connections with the outside world.

2.   Theoretical framework and literature review

An active discussion about cultural identity and its coexistence with globalising multiculturalism has been a trend for the last fifty years (LENARD, 2022). However, research

on this topic is actively continuing, which only contributes to the discovery of new "white spots" that require additional reflection.

Thus, the concept of "hybrid identity" is widespread in the 20s of the XXI century (KASIYARNO & APRIYANTO, 2025, p. 380; LEVITT & SILIUNAS, 2023). The attempt of researchers to conceptualise the modern cultural identity and point out its differences from the forms of cultural identity that humanity has dealt with before is the context of the creation of this concept. However, the "hybridity" of these identities is still quite abstract. There is no clear systematisation of which elements of these identities are "hybridised", and there is no nuanced analysis of the anthropological and social consequences of the spread of such identities.

A significant number of researchers have agreed that globalisation processes still have a negative impact on the preservation and development of relevant regional cultural identities (KASIYARNO, & APRIYANTO, 2025; BIRU, & AMENTIE, 2024; WU et al, 2024). However, proposals to "stop globalisation" remain on the margins, as the inevitability of globalisation is recognised by the same researchers. Accordingly, the discussion is rather in the range of the expediency of destroying regional cultural identities and creating conditions for synergy between cultural identities and a multicultural team (ARNETT, 2023) for mutual "hospitality" (GALETTI, 2023). To answer this question, a philosophical understanding of the situation in which cultural identity finds itself in the globalised world is necessary. First of all, attention should be focused on the anthropological, existential aspect because it is the individual's feelings in the context of "loss of identities" and their "hybridisation" that are one of the main markers of what should be preserved and what can be discarded without harm to humanity and individuals.

Contemporary researchers pay great attention to the transformation of cultural identities in the context of the digital revolution (CASTELLS, 2022). Researchers look at the impact of the popularisation of the Internet and, especially, social media on cultural identities from different angles. Some scholars believe that social media contribute to the preservation of cultural identities by providing a platform for their expression and promotion (KASIYARNO & APRIYANTO, 2025; BARRON et al., 2023; HUANG, 2024). Some point out that they can also transmit and disseminate globalising values, threatening local cultures (BALOGUN & ARUOTURE, 2024). This debate is still ongoing, and the modern scientific community is "torn" between two opposing statements that are formed in the process of

researching this issue. Therefore, the assessment of the impact of the Internet and social media on modern people remains a "white spot" that should be addressed in further research.

In terms of the concepts and methods used in the study of cultural identities and globalisation, the academic community has generally reached a consensus. The vast majority of such studies are based on an interdisciplinary approach, as both phenomena are recognised as phenomena that do not fit into any single discipline completely (KASIYARNO & APRIYANTO, 2025, p. 380). However, the philosophical, methodological apparatus of research on cultural identities and globalisation has not been fully developed. For example, the potential of the phenomenological approach and the methods used in it have not been revealed. The situation is similar to structuralism, which could say a lot about globalisation by studying its impact on "discursive change".

The relationship between globalisation and cultural homogenisation has been the subject of many studies (AMIN, 2024; BALOGUN & ARUOTURE, 2024; PRASANTI, 2024; WRIGHT, 2022). They all seek to answer the question of whether globalisation poses genuine threats to cultural identities and humanity. Opinions are divided on this issue, but the overwhelming majority of researchers still emphasise the dual impact of globalisation on cultural diversity, as AMIN (2024), BALOGUN and ARUOTURE (2024) have pointed out. Their position is that, at the moment, globalisation is more likely to promote diversity as new subcultures are formed, and intercultural interaction creates conditions for the enrichment of individual cultures, their transformation and branching into various subtypes. However, researchers also acknowledge that endless branching can lead to a paradoxical result when the "cultural market" creates homogeneous consumers who will choose only the most fashionable or what transnational propaganda has invested in. However, the concept of "homogenisation" remains somewhat weak because it is not entirely clear what exactly in individuals becomes homogeneous or simply similar. That is, further research should clarify what exactly in cultural identities is homogenised under the influence of globalisation and what may remain individualised or even increase its level of autonomy from the Other.

A significant number of studies also consider the concepts that are genealogically related to the concept of "cultural identity", i.e. concepts that come from the same source. For example, in the coordinates of the methodology of meta-anthropology, the proximity and difference of the concepts of "authenticity" (KHAMITOV, 2024, p. 55) and "identity" (KHAMITOV, 2024, p. 159) are analyzed. A similar connection between concepts such as cosmopolitanism and mentality can also be observed.

3.   Research design and methods

This study aims to philosophically understand cultural identity's place in the globalised world's social and communicative structure. The study uses an integrated approach that allows us to examine objects that perform different functions within the same structure without losing their integrity. This approach eliminates the "cultural gaps" that arise in these objects during the study and ensures the comprehensiveness and universality of the observations made (VEREMCHUK & VASYLCHUK, 2024).

The empirical materials for this study were mainly scientific studies that demonstrate the dynamics of the impact of globalisation processes on the scientific discourse itself, and scientific discourse, in turn, is one of the factors influencing cultural identities. Therefore, the study uses the method of documentary analysis as a way to process and systematise current approaches to the chosen topic.

The data required for the study was collected in several stages. The first stage was the collection of English-language scientific articles published in 2022-2025 on the relationship between globalisation and cultural identities. The keywords used in the search were limited to various combinations of the words "globalisation" and "cultural identity". Tangents also replaced these terms during the search. For example, the term "national identity" was used instead of "cultural identity", and "multiculturalism", "transculturalism", and "metamodernity" instead of "globalisation".

English-language articles were selected because the impact of articles in the world's most widely used scientific language on scientific discourse is the strongest. The research methodology and data collection are presented in Table 1. The limitation in the dates of publication is due to the fact that since 2022, the security and geopolitical situation in the world has fundamentally changed, which has had a significant impact on globalisation processes. The role of cultural identity was also revised after the outbreak of Russia's war against Ukraine and the war between Israel and Hamas. Scholarly articles from before 2022 seem to describe a completely different reality when compared to the present. From the array of articles that were obtained, articles from journals that are not professional for the specialisations of philosophy and cultural studies were also excluded.

The next step is the thematic selection of articles. The focus of the current article is on the socio-cultural context, so articles that corresponded to this chosen context were

selected. Exclusively, anthropological studies or studies with a political focus were excluded. This is how the data collection for the current study was organised. The methodology of further work with these data is indicated in (Table 1).

Table 1. Research methodology and data collection

Title	Description
Research methodology	1. The method of the hermeneutics of life (PALMER et al., 2024) involves observation, which is supplemented by a phenomenological reduction procedure. The method is used to identify the anthropological consequences of globalisation - changes in the world of life and cognitive and affective perception of external factors that influence cultural identity formation. 2. Conceptual analysis, or its subtype, thematic analysis (NAEEM et al., 2023), involves looking at a particular phenomenon through one specific concept or theme. This analytical method covers the part of the study when the concept of "globalisation" is superimposed on the full range of factors that form a person's cultural identity. 3. Contextual analysis, or its subtype, rhizomatic analysis (DRUMM, 2024), involves describing a phenomenon in the context in which it exists, taking into account a variety of actors and sources of influence. Rhizomatic analysis is based on the premise that the structure that emerges in this analysis is complex and branched. Such a system has no centre, and different objects can be combined many times. The method is used to study the factors that influence the formation of a person's cultural identity, that is, these factors are considered as a context for the synchronous state of this cultural identity.

Source: developed by the authors of the study

The key limitation of the study is that the article deals exclusively with the socio-cultural dimension of cultural identity transformations in the globalised world. Philosophical-political and philosophical-anthropological concepts were not studied but were only used to clarify the context in which a classic representative of the society of the globalised world of the 20s of the 21st century exists. Accordingly, the study does not cover such important approaches to "cultural identity" as postcolonial and neocolonial studies, critical theory of the Frankfurt School, actor-network theory, and world-systems analysis. The study also does

not address the approaches of philosophical psychology, in which all anthropological phenomena are explained by either the mental or somatic component of human existence. Instead, preference is given to the "transcendental dimension" of cultural identity.

4.   Results

In order to understand the place that cultural identity occupies in the globalised world, it is first necessary to determine what factors influence the cultural identity that is formed in the subject. The first level of classification indicates that there are two such areas of influence: external factors of identification and internal factors of identification. External factors are a category that combines the influence of all the things that a person attributes to the phenomenological zone of the "non-self". On the contrary, internal factors are an element of the self or the result of the activities of the self. These factors continuously influence a person, meaning that a person's cultural identity is a dynamic structure. Therefore, it should be considered separately in two dimensions common among supporters of the structuralist approach: the synchronic dimension, i.e. the structure of a particular moment, and the diachronic dimension, i.e. a historical overview of the transformation of the structure.

Next, it was necessary to consider the internal factors in more detail and form a list of key subcategories. Of course, a person's cultural identity does not arise from birth, so "internal" is a rather conditional definition. Rather, we are talking about those elements of cultural identity nurtured in a person from the first years of his or her life and become an integral part of not only the person's consciousness but also his or her unconscious or even transcendental level of functioning.

The first such factor, and one of the most fundamental, is language. It is learned by a child from the first years of life and becomes one of the most important factors in the subsequent cultural and national identity of a person. It is important to realise that the influence of language is not limited to the signalling function of "friend or foe" when a person draws conclusions about the identity of the Other by hearing the language used by him or her. Language forms the very structure of human thinking, its epistemological abilities and limits. However, the deep level of personality is not limited to the structure of thinking; it also includes its content and patterns of response to events.

These patterns of response are strongly influenced by the second factor - the affective dimension of the cultural code or the model of human emotionality. This is another deep layer of the human psyche, which is formed from childhood - the peculiarities of the functioning of the affective component of the human psyche. Researchers involved in the topic of the "history of emotions" prove that emotionality functions differently in different emotional communities.

(BODDICE, 2024; PERNAU, 2021). However, the biggest differences between cultures lie in the content of the conscious and unconscious.

The content of cultures is most reflected in the figurative and narrative dimensions of the cultural code. This is the dimension that contains unconscious fantasies and archetypes. It is in childhood that various archetypal images are also embedded in the human psyche, which determines the dynamics of the human psyche for life. Also, these archetypes not only set the dynamics but also determine in which images unconscious fantasies will manifest themselves at the level of unconscious fantasies and fantasies that still touch the sphere of consciousness. On the boundary between semiotics and corporeality, there is a level of bodily practices that is significantly related to the reenactment of these "archetypal images".

The bodily practices of others, or a person's phenomenological perception of corporeality, is a complex factor. Every culture has its own practices of using the body: facial expressions, gestures, a peculiar perception of one's own corporeality and that of the Other. The culture that surrounds a person directly influences these bodily practices, giving them a recognisable identifying form.

Later on, we had to take a closer look at the "external factors" of cultural identity. All of them influence a person from the world around him or her and, therefore, depend on the forms of communication practices that are relevant for a particular era. These same communication practices, in turn, significantly depend on the level of development of modern technologies (HANANDINI, 2024; OMOL, 2024; ISKAKOVA, 2024; JARVIS, 2023). Among the "external factors", the most comprehensive and influential is the semiotic dimension, which includes values, ideological narratives, beliefs, and stereotypes. This is the dimension of symbols and signs, which plays an important role in society because people have faith in them and make certain narratives part of their collective mythologies. One example of semiotic "external factors" is historical trauma.

Semiotics shape not only images, narratives, and traumas but also human praxis and habitus in general. The most common forms of habitus are habits, actions, and the reproduction of which a person does not notice. Ideas and thought practices that are familiar to the individual and are used inertially, without epistemological necessity, also become part of the habitus.

But habitus is not only formed spontaneously. There is also a purposeful formation of habitus. While the three external factors mentioned above have an impact mainly on the unconscious, cultural policy is the conscious influence of institutions and their representatives on the formation of the cultural identity of individuals. This scheme is clearly depicted in Figure 1, which is dedicated to the contextual definition of the essence of identities.

Figure 1. Internal and external factors influencing the formation of cultural identity.
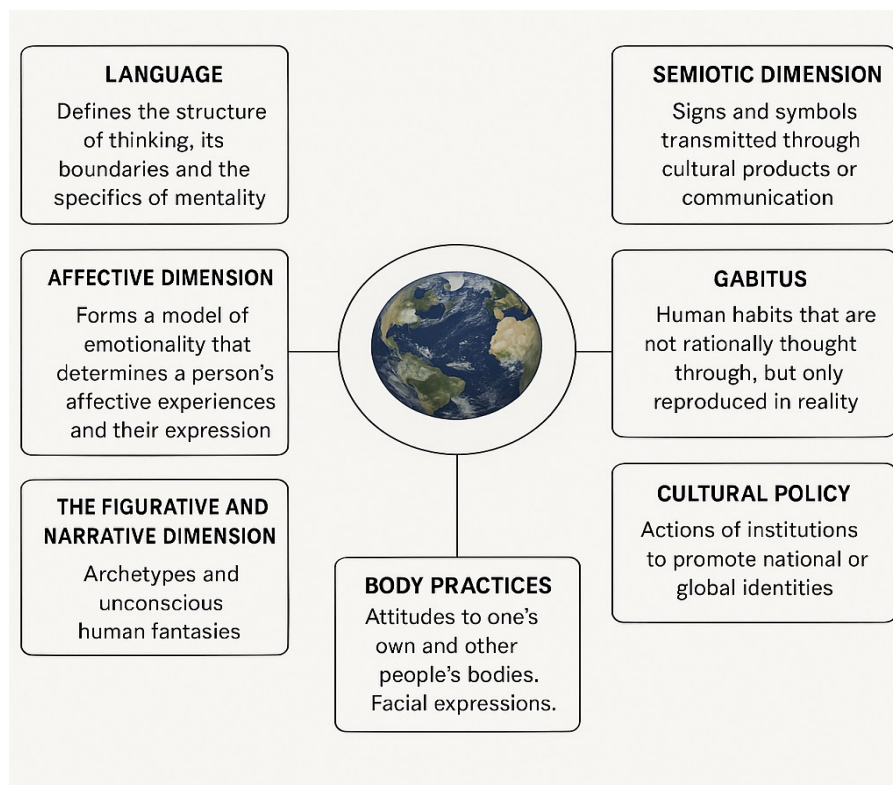
Source: author's own elaboration

Thus, seven factors have been identified that have a permanent impact on the formation of a person's cultural identity. In order to understand how cultural identity is changing in today's globalised world, it was necessary to first determine what changes are taking place in each of these factors under the influence of globalisation. For this purpose, a phenomenological approach was used, namely the method of hermeneutics of the life world,

because all the factors that influence cultural identity are important components of the life world - an intersubjective space in which individuals and peoples united by a common culture are formed and live.

The first factor to consider is language. This factor is undergoing extremely significant changes under the influence of globalisation processes: dialects and even some languages are being erased and disappearing; even national literary languages are being excluded from many spheres of life as they are gradually being replaced by languages of international communication (ARSLAN, 2024). Migration also occurs when a person becomes so accustomed to a foreign language environment that if he or she does not forget his or her native language, he or she significantly loses a living connection with the practice of using it in communication and even thinking.

The second factor is the affective dimension of the cultural code, or, in other words, the model of emotionality or the structure of sensuality. At the moment, it is difficult to say that globalisation processes have had any impact on the formation of new "emotional communities." Yes, modern emotionality has changed. There is an increased sensitivity of people to "hate speech," various forms of condemnation and oppression. Emotionality is less blocked by social censorship. However, all these consequences are related to the influence of other features of modernity, postmodernity, metamodernity, or post-postmodernity (ZAHURSKA, 2022) rather than globalisation. Globalisation has the potential to affect human emotionality, but there is not enough empirical evidence to say anything about this source of influence at the moment.

The third factor is the image and narrative dimension of the cultural code. The most striking examples of such images and narratives are unconscious fantasies and archetypes. From childhood, a modern person is brought up in his or her native language, but not necessarily on the cultural images of the culture of the people to which he or she belongs genetically or even locally. Telling foreign fairy tales to children, albeit in their native language, has become the norm. This already makes the human "unconscious" intercultural, international and globalised. From an early age, a child develops a complex cultural identity. This is exactly what modern researchers call "hybrid identity" (KASIYARNO & APRIYANTO, 2025, p. 380).

The fourth factor, the last of the "internal factors," is the bodily practices of others, the phenomenological perception of corporeality. Body practices are also slowly being influenced by globalisation. It is too early to assess this impact. However, we can already say

that the interaction practices between mothers and their children's bodies are changing in many national cultures. Many young people are beginning to listen to the advice of transnational educational media rather than traditional approaches (RAHIMI, 2024). Child-rearing and childcare practices are being unified in different parts of the world. However, this impact on people's perception of their corporeality, and thus on their expressiveness, mobility, character, and attitudes towards the corporeality of others, will continue to change. And, for the most part, these changes will lead to global homogenisation.

Next are the "external factors," and the fifth factor in the general list is the semiotic dimension of the cultural code. The impact of globalisation on a person's semiotic environment and the semiotic influences that are exerted on them is enormous. People have gained additional opportunities to travel and, consequently, to get to know other cultures. But modern people don't need to travel because they can get involved in other cultures through the media and the Internet. The information field has become networked, and it has many sources that are no longer tied to any particular culture. The influence of standard online translators is particularly significant, and, in the last few years, the influence of artificial intelligence, which can translate a text from any language into any language in seconds. This allows even a child to easily get acquainted with other cultures and choose any source of information without being limited by a language barrier.

The sixth factor is the most common form of habitus habits. This factor of cultural identity formation has also been influenced by globalisation, and the directions of this influence are the same as in the cases of the semiotic dimension of the cultural code and bodily practices. Although the family and community remain the main forces shaping the subject's habitus, subcultures also emerge in any community that is closely linked to this networked transnational subculture rather than to the cultural and national identity of their own community. When globalisation becomes so intimately involved in human life that individuals are forced to change their habits (consciously or unconsciously), the existential experience of globalisation takes on new connotations. The foundation of the world's meanings, which was created by the culture, is being destroyed, and a person is left in the midst of existential "fear," "anxiety," and "homelessness."

The seventh and final factor is cultural policy. For most modern countries, the trend towards globalisation is recognised and perceived by political institutions in a positive context. Accordingly, cultural policy has long been focused on fostering a positive attitude towards globalisation. However, most states remain national, and thus, they maintain their

own national identity. Therefore, a well-constructed cultural policy can maintain a balance between globalisation and the closure of culture on itself.

All these factors form a person's cultural identity and make him or her both a unique individual and a part of something bigger. But this "bigger" is always different. Thus, the globalised world rather forms a "cultural identity," which is not about national identity and culture but about universal culture. It is not yet possible to say that this "universal culture" has been formed and represents something monolithic, but this process is underway, and a "globalised identity," which is built exclusively on the products of intercultural communication and ignores the deep layers of these cultures themselves, is beginning to emerge. For example, according to the Ukrainian religious thinker H. Kostelnyk, the decline of culture arises from the rejection of natural ties (NIKOLSKY & YUHAN, 2019), and the rejection of one's ethnicity is a form of "movement against nature."

One of these changes is that cultural identities are emerging in different parts of the world on a massive scale, united by values and ideology but not linked to each other by national or territorial criteria. The connection between the representatives of these subcultures is rhizomatic, and their communication with each other may not even go beyond the Internet. This diversification is one of the key characteristics of metamodern culture, so we can say that metamodernity, like postmodernity, is a product of globalisation. The difference is that postmodernity has adopted a disillusionment with truth and fundamental cultural relativism from globalisation, while metamodernity is rather looking for an opportunity to return to objectivity. However, such objectivity would be accepted by different cultures and would be universal.

Cultural identity is not only a basic component of a personality, without which the integrity of that person would not be possible. Such a basic component could also bring exclusively negative consequences, playing the role of a "necessary evil." A person also receives specific positive consequences from the cultural identity of individuals. Thus, without individual identities, what is called the beauty of relationships would be impossible. This beauty arises precisely when people demonstrate openness and goodwill towards each other but at the same time preserve their own identities, which makes their contact a unique event with a peculiar beauty that both these people and observers have yet to comprehend (KRYLOVA, 2019). This beauty of relationships would not be possible without the meaning that fills the event of interaction between two or more people. The meanings that a person attaches to things, other subjects, and events are something that has their deepest sources in

culture and, therefore, in the identity that it forms. This human ability to transmit meanings and thus generate beauty manifests itself in creativity, everyday practices, and philosophical art. The philosopher, creating his concepts and giving interpretations to symbolic structures, is not free from his own "personality matrix," which is filled with a cultural code.

But it is important to realise that the beauty of interpersonal interaction, the beauty of relationships, and the beauty of philosophical art or other creative and interpretive practices is only there where meanings coexist with openness to other meanings and cultural codes. If a person has a well-developed cultural identity but is completely closed in his or her own "bubble" from everything Other, then relations between people are not formed, and people get only a conflict that has a xenophobic nature, which does not attract with beauty, but, on the contrary, scares away and disgusts (COOPER, 2022).

Therefore, the loss of cultural identities would be catastrophic in the socio-cultural context, as it would result in political instability, existential tragedies of individuals, and the loss of the richness of many cultural codes. The political crisis is already visible and has manifested itself in a radicalised "right turn" (BURKE, 2024). Globalisation should rather be built by strengthening these identities and moderating their dialogue and intercultural communication.

5. Discussion

The current study indicates that the two largest categories of factors that shape the cultural identity of a subject, namely "internal" and "external factors," have a continuous impact on a person. Any communicative or cognitive activity can make adjustments to a person's cultural identity. Therefore, the structure of cultural identity is mobile, fluid and unstable. It undergoes constant transformations, which is why it has been proposed to consider cultural identity in the "diachronic" and "synchronic" dimensions separately. Similar ideas can be seen in the studies of authors who propose to consider people's cultural identities processually, without perceiving them as holistic objects (DARVIN & SUN, 2024; ŘÍDKÝ, 2023). It is the concepts of "diachronic" and "synchronic" dimensions of research that can solve the problem of dynamism, which "blurs" the integral object of research.

The study also identifies that "cultural identity" in a globalised society is no longer equal to "national identity." Cultural identities are emerging that are united by common values, views on the world and human relations, and a common aesthetic, but are in no way

united by any national or territorial criterion. The connection between the representatives of these cultures is rather networked, and their communication with each other may not even go beyond the Internet. Therefore, in a globalised society, local subcultures often emerge, and some researchers emphasise that gender identity is no longer a matter of sexual orientation alone — it is a full-fledged cultural identity that connects a person to a particular cultural movement, such as feminism (HOLLOWS, 2024). But such identities are still more appropriately referred to as "subcultural" rather than "cultural" identities.

Philosophical concepts that describe human existential experience have great potential to provide an in-depth description of the processes that are taking place with cultural identities in a world that is experiencing a powerful impact of globalisation. This can be clearly seen in the example of such existential experiences as the experience of living through the outbreak of war. Some authors note that the war actualises people's cultural identities, which is clearly seen in the example of Ukrainian society after 2022 (KULYK, 2023; WILSON, 2024; HALUKHA, 2024; HALYTSKA-DIDUKH, 2024). Thus, "fear," "anxiety," "hatred," "dignity" are all concepts that have a rich history in philosophical discourse, but have not yet been addressed in a wide range of topics related to cultural identities: fear of their loss, anxiety about their oblivion, hatred of the Other or the Enemy, etc.

The current study also points out that it is globalisation processes that have created the conditions for what is called the metamodern. Modernity is the beginning of globalisation and, accordingly, the culture of inspiration from the discovery of new horizons of expansion and intercultural interaction by regional and national identities. Postmodernity is the stage when globalisation has sufficiently undermined the belief in objective truth and forced researchers to speak of "cultural relativism," the truth of statements within a particular culture. The metamodern, on the other hand, is a symptom of the fact that the dialogue of cultures has begun to yield positive results. Researchers are once again trying to "reach" the objective truth, but they are doing so from a multicultural discourse, i.e. they are looking for true statements for all nations, for humanity as a whole. A similar vision of the metamodern is shared, for example, by VESELY (2024). The researcher also traces this dynamic of movement from modernity to metamodernity through postmodernity, but he does not emphasise the role that globalisation plays in this process.

The concepts that emerged from the "philosophy of the Other" also have great potential to characterise the situation of cultural identity that is being affected by

globalisation. Phenomenologists speak of different Others: The Other by itself, the Other-Stranger, the Other-Hostile — these are phenomenological different forms of interaction with the Other, and they all point to different forms of acceptance of the Other, or its xenophobic "repulsion" (ZHERONKIN, 2024; CELIKATES, 2025; BIERRIA, 2023; AHMED, 2021). Therefore, it is necessary to distinguish between different reasons for rejection of globalisation processes in order to clearly understand where exactly what mechanisms should be used to avoid negative consequences. One such negative consequence may be the formation of ideologies based on "collective narcissism" (GOLEC DE ZAVALA, 2024). These are ideologies that try to hide the dark features of the mentality, history and culture of their nation. Their active development leads to a "right turn" and, additionally, to the radicalisation of political actors. This creates dangers for society, so it is important to understand the sources of this problem. This source lies in the fact that radicalisation is one of the consequences of the conflict between two social aspirations: to build a globalised world and, on the contrary, to preserve strong national traditions and national, not hybrid, cultural identities.

The current study indicates that the "right turn" in the political environment of many countries is a logical process, which is related to the fact that globalisation processes are sometimes ahead of their time and people's readiness to accept these changes. Human nature naturally contains a certain conservative part, which is stronger in some people and weaker in others. The artificial promotion of the idea of accelerated globalisation would be a strong blow to democracy because "hybrid identities," if not accepted by people on a deep level, reduce people's passion and their willingness to participate in public life. Similar theses are put forward by GABRIELSSON et al. (2025). They point to a link between the level of democratic development in a country and the extent to which the national identity adopted by its citizens is voluntary or involuntary. The more "natural" this identity is, the more active people are in civic life. If people feel that they live as strangers among people with a different identity, their level of involvement in democratic processes is much lower. Accordingly, the question arises as to how cultural identities can be preserved if globalisation cannot be stopped, and even if it can, it is only at the cost of suppressing human freedom and dignity, human rights in general, which is not an acceptable solution.

The solution to the problem of globalisation's destruction of cultural identities, according to the results of the current study, lies in the cultivation of national identity and, at the same time, a culture of dialogue through educational mechanisms. The media also

performs an educational function, but this aspect is not considered in detail in the current study. The impact of media on regional identities was studied in more detail (CHEN, 2024). The author points out the importance of fostering not so much national identity, as indicated in the results of the current study, but rather tolerance and respect for other people, which are a necessary basis for the formation of a balanced society in which there will be a place for both regional cultural identities and global identity (CHEN, 2024). Therefore, these conclusions are not contrary to the findings of the current study, but the value of different methods of influencing the situation is perceived differently by the authors and can only be tested in practice. However, it is important to note that both education and media are among the most comprehensive factors that can influence all factors of cultural identity formation. They have the least effect on the formation of basic language skills and on the education of bodily practices, but the impact on the affective dimension, narratives, semiology, etc., are permanent and pronounced factors.

6. Conclusion

The current study has determined that globalisation has a significant impact on cultural identity and the factors that shape it. A classification of these factors has been created: internal (language, affective dimension of the cultural code, figurative and narrative dimension of the cultural code, bodily practices) and external (semiotic dimension of the cultural code, habitus, cultural policy). It is determined that cultural identity is an important component of the human personality, so the rejection of it and active "hybridisation" can destroy the foundation that determines the "beauty of the individual, creativity and interaction of subjects."

Answering the research question about the ways in which globalisation affects the formation and transformation of cultural identity, it was noted that this impact does not occur directly on cultural identity, but first on the external and internal factors of its formation. Globalisation makes most of these factors plural, i.e. destroys their perception as something sacred and without alternative. The loss of the sacred conceals the loss of meanings (JENSEN, 2021), and the loss of meanings conceals the loss of personality and the ability to engage in genuine communication, a full-fledged dialogue with another subject. Too much globalisation paradoxically destroys the possibility of intercultural communication as well.

The study also identifies philosophical concepts that explain cultural identity in the context of the globalised world. The author draws attention to the prospects of using phenomenological and existential concepts that describe the "borderline states" of a person, his or her experiences in a situation where the foundation of subjectivity is lost, since cultural identity is one of these foundations. Therefore, the concepts of "anxiety," "existence," "fear," "hatred," "care" and others become appropriate.

Education and media are the most important tools for finding a balance between globalisation and preserving cultural identities. It is impossible to stop globalisation, but it is a realistic goal to ensure that people develop an emotional attachment to their homeland and its culture. And its achievement can create a balance in which the vast majority of people will respect Others, but value their own without losing it for themselves.

Further research should consider in more detail the anthropological dimension of the existential experiences of the individual, which are characteristic of the experience of globalisation processes. These processes destroy the cultural foundation of existence, which is why they are of great interest to philosophical anthropology and social philosophy. It is especially important to philosophically comprehend the affects experienced by people. A deeper and more careful consideration should also be given to the potential consequences of globalisation for politics, which may become even more chaotic than it already is.

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